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THE NESTORIAN MONUMENT IN CHINA. P. Y. SAEKI. Society For Promoting Christian Knowledge. London. 1916.

In this work we have an important addition to the constantly increasing literature which deals with the famous monument set up by the Nestorian Christians at Hsian-fu in Western China. There is no book on the subject which covers the same ground as the one before us, and any future students who occupy themselves with the great historical missions which penetrated to China perhaps as early as the sixth century, whose greatest memorial is the eighth-century inscription in question, will have to consult Professor Saeki, even though they may have to differ from many of his conclusions and to distrust some of his philological conjectures. For Professor Saeki has the advantage of being an Oriental scholar from the other end of the "Land Bridge" which runs across Asia. As a Japanese who knows the Chinese literature, he is able to show the place which the Hsian-fu monument occupies in Chinese tradition, and to furnish a number of incidental allusions to the history of the monument. Then he has been able to show from his intimate knowledge of the Buddhist and Taoist religions that the monument makes use of expressions borrowed from both of these quarters (as well as from the Chinese Classics), a process of sympathetic coloring which was quite proper in presenting a new religion where other forms of faith were already in possession of the field. The recognition of these already existing religious terms in the Chinese text of the inscription has enabled Professor Saeki to mark by quotation-signs such parts of the inscription as involve loans from Buddhist or Taoist ideas, and to give us the sense of a number of passages which would be otherwise obscure. Professor Saeki's translation is thus the most valuable of all that have yet appeared, and must be consulted at every point.

In the introduction prefixed to the text and translation of the monument Professor Saeki was again in a position of advantage; for research in Central Asia as well as in China is giving us back a number of documents which relate to the propagation of Christianity in those regions, including the attendant Manichæism which followed or accompanied the Christian faith. Two documents stand out as of prime importance.

The first is a Chinese manuscript of the eighth or ninth century, which is now in the Bibliothèque Nationale at Paris, which was discovered by Professor Pelliot in A.D. 1908. The second is the Chinkiang inscription of A.D. 1281, of which the contents, as well as

a number of notices of Christian men and Christian monasteries, are preserved in a Chinese book of the fourteenth century. These two documentary sources are of the first importance for determining the Chinese equivalents of the Syrian and Persian names which underlie them, and can thus be used in the decipherment of the great inscription.

Now let us give closer attention to the MS. mentioned above, and see how Professor Saeki has treated it. The MS. contains a Nestorian Hymn to the Trinity (Saeki says a Nestorian *Baptismal* Hymn to the Trinity). Then there is a list of saints who are revered by the Church, to all of whom Saeki prefixes the title of *Catholicos*. A list of revered books follows, thirty-five in number, which it is said were translated by Ching-Ching, who is shown to be the same as the chorepiscopus Adam, the Persian Christian who composed and set up the Hsian-fu inscription. It is also said that a number of other Nestorian books over and above the thirty-five rolls that are mentioned remain untranslated, making a total of 530 books. Those which were done into Chinese may be taken as the same as those which Adam translated in the Royal Library, as described on the great inscription.

It is now time to be on our guard against hasty conclusions. If the number of Nestorian books is anything like 530 (a point on which I do not see that Saeki commits himself), we can only say that there is no possibility of such a number of Nestorian works in the eighth century, and that the term "book" must be applied to small compositions (tracts, hymns, etc.) as well as to longer works. Thus we should not expect a single entry for the Old Testament or for the New.

Turning now to Professor Saeki's interpretation of this MS., of which he has translated the greater part for us, we find that the *Hymn of the Trinity* is correctly described, but it is not a baptismal hymn; in fact, it is part of the regular Nestorian Ritual. We shall proceed to prove this later on by putting side by side with the Chinese Hymn a section of the *Breviarium Chaldaicum*.¹ It will be remembered that the Service-Book in question has been re-edited by the authorities of the Roman Church, and we have to watch the text for insertions, omissions, and alterations. For example, the hymn in question is probably due to Theodore of Mopsuestia, but one must not expect to find the name of that saint on its title-page. The agreement between the Chinese manuscript and the *Breviarium* shows that the Nestorians had actually translated their ritual into

¹ I owe the reference to my colleague, Dr. Mingaria.

Chinese by the eighth century. They did not conduct their services in a tongue that the people did not understand. They used, moreover, a commendable freedom in their translations; to the Chinese they became as Chinese that they might gain Chinese.

At this point we are surprised to find that Professor Saeki has depressed the date of the Pelliot MS. to the fourteenth century, a mistake which leads him into a number of consequent errors in the identification of the books mentioned in the MS. Thus we find on p. 70 at the end of the list of books the following remark: "Fragmentary as these are, they are quite enough to convince any one of the fact that there was a strong body of Nestorians in China prior to the *fourteenth century*." Again on p. 75: "We cannot but see that the Nestorian stone belongs to the T'ang era (618-907 A.D.), while the newly discovered diptychs are of a later era — not earlier, in our opinion, than the *fourteenth century*."

It follows naturally from this judgment as to the date that the identification of many of the books must be hopelessly wrong. And they are wrong in two ways: (1) because they are books much posterior in date to the eighth century, and (2) because many of them are Jacobite or West Syrian books, and would not appear in a Nestorian propagandist library. For instance, Saeki's first identification is that of a book called *Eternal-Enlightenment-Kingly-Pleasure*. This is identified with the *Lamp of the Sanctuary*, a work of Bar Hebræus in the thirteenth century! It is much more probable that the name is a Chinese translation of "Gospel."

Next to this comes a work entitled *The-Explaining-Origin-Reaching-The-Cause* (or *Root*). Saeki identified this with *De cause causarum*, another work of the later Middle Ages. It is more likely that it describes the Book of Genesis. Other identifications of wrong books and impossible people might be noted.

Now let us come to the *Breviarium*:

<i>Chinese Text</i>	<i>Syriac Text</i>
All the angels in the highest profoundly adore Thee.	Glory to God in the highest, and on earth peace, good hope to men.
The whole earth rejoices in universal peace and good will.	
In the beginning man received the true Divine Nature from the Three Powers.	
All the saints adore Thee, most Merciful God our Father.	We worship Thee, we praise Thee, we exalt Thee, O eternal Essence,
All the Enlightened praise Thee!	
All who seek truth take refuge in Thee.	

Chinese Text

Looking up we receive the gracious light,
And are freed from evil spirits that we may
seek the lost.

O true Eternal and Merciful Father!
O Glorious Son!
O Pure Spirit!
Triune God!

Thou rulest over all the Kings of the earth.
Thou art the spiritual emperor among the
world-honoured ones,

Dwelling in Divine Light of boundless efful-
gence.

Visible only (to the Saints).
For no mortal eyes have seen Thee,
Nor can any one describe Thy glorious Form,
For Thy holiness is beyond description.
Thy Divine Majesty is matchless.
Only Thou art changeless.
Thou art the root of all goodness,
And Thy goodness is boundless.

Now when I consider Thy grace and goodness
Which gladdens this country with the music
(of the gospel),

O Messiah! Thou greatest and holiest of
beings!

Who savest innumerable souls from the sorrows
of life,

O Eternal King!

O Merciful Lamb of God.

Who greatly pitiest all suffering ones,
Who darest no Cross,
We pray Thee remove the heavy sins of men;
Let them recover their true original nature;
Let them attain the perfection of the Son of
God,

Who stands on the right hand of the Father,
And whose throne is above that of the greatest
Prophets.

We pray Thee that all who are on the Salva-
tion Raft may be saved from fire.

Syriac Text

Hidden and incomprehen-
sible Nature,
Father and Son and Holy
Spirit.

King of Kings and Lord of
Lords!

Who dwellest in effulgent
light.

Whom none among men
has seen nor can see;

Only Holy,
Only Mighty,

Only Immortal,

We confess thee by the
mediator of our blessings,
Jesus Christ the Saviour
of the World, and the Son
of the Most High.

Lamb of the Living God,

Who takest away the sin
of the world, have mercy
upon us!

O Thou who sittest at the
right hand of the Father,
receive our prayer!

Chinese Text

Great Pilot, Thou art our merciful Father,
 The Great Prophet of our Holy Lord,
 Our great King,
 Who art able to save all who have gone astray,
 By Thy Wisdom.
 Steadfastly we lift our eyes to Thee!
 Revive us by Celestial favours (ashes, fertil-
 izers, and sweet dew),
 And nourish our root of goodness.
 O Thou most Merciful and most holy Messiah!
 Pity us, O Father, whose mercy is like the
 Ocean.
 O Most merciful and meek Son (Holy One)
 And pure (Holy) Spirit who is embodied in our
 Lord,
 Beyond all thought.

Syriac Text

Because Thou art our God
 and Thou art our Lord,
 And Thou art our King,
 And Thou art our Saviour,
 The eyes of all hang upon
 Thee, O Jesus Christ!
 Glory to God Thy Father,
 and to Thee and the Holy
 Ghost, for ever and ever,
 Amen.

The comparison of the texts is conclusive as to their interrelation. They proceed from a common original. This point being established, we can see more clearly how to identify the books that are mentioned in the Pelliot MS., for we have the starting-point found for us in the rituals, and the *Breviarium Chaldaicum* will serve us as a searchlight in making our identification, especially if we bear in mind that many of the books mentioned should be (as stated above) of small compass. We shall easily find a number of books of the Bible, and a number of sections of the Service-books.

Take away the intrusive *Catholicos* and replace it by the Syriac *Mar* or *Saint*, and the list is evidently headed by the four evangelists. At the other end of the Catalogue is a book called *Wu-sha-na-sutra*, i.e., the *Hosanna* section of the ritual. This is preceded by the service for the *Cross*, that is, probably the festival of the *Invention of the Cross*. Somewhat higher up we see the section for the Seven Sundays of *Moses* (so headed in the rituals), and these are followed by Seven Sundays of *Elijah*. In the same neighborhood there will be found a *Sutra* of the *Revelation*, which is the term which describes the *Transfiguration* in the East Syrian Ritual, and should here denote the order of the service for that particular festival.

If Pelliot is right, that we should read *David* for Mahadad, we have the Psalter among the books. This is preceded by the *Heavenly-Treasure-Sutra*, which is clearly the portion of the Service-book called the *Gazza*; it is too early for the book called the *Cave of Treasures*, and so on in other cases. Thus the Nestorian Rituals will give us the meaning of many of the Chinese titles.

We have said enough to indicate what we believe to be the right way of approaching the subject. It would take more space than a review can claim to discuss the names of the persons commemorated on the diptychs. Probably most of the suggestions offered by Saeki are unsound and the whole question requires re-examination. But, as we said at the beginning, the book is one of great value to Christian students of the East, and we are glad to have so fresh and intelligent a contribution from the Japanese-Chinese side.

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DANTE. C. H. GRANDGENT. (Master Spirits of Literature.) Duffield & Co. 1916. Pp. vi, 397. \$1.50.

THE LADIES OF DANTE'S LYRICS. C. H. GRANDGENT. Harvard University Press. 1917. Pp. vi, 181.

Professor Grandgent's purpose in writing his book on Dante is clearly stated in its preface: "It has been my purpose to present my hero, not as an independent figure, but as the mouthpiece of a great period of the world's history. I have attempted to trace a portrait of the Middle Ages with Dante's features showing through. At length or in brief according to the degree in which they wore his likeness, various phases of medieval life have been first discussed and then illustrated by copious citations from the mighty spokesman. Thus I have hoped to differentiate my study from the many volumes already devoted to the Florentine poet."

At first sight some doubt may arise about the logical disposition of the thirteen chapters of this book, and it is only after careful consideration that the author's method in analyzing the mediæval life, with an advance from the general to the particular, becomes evident. A short biography of Dante is the real preface to the book. Then follows an outline of the most comprehensive mediæval characteristic, its political and religious conceptions, theories, and institution, and especially the struggle between Church and State which is the convergent point of all mediæval history.

Literature, art, and science are closely connected with this feature of mediæval life, and their development is clearly outlined in the four following chapters: Mediæval Song, Language and Poetry, Didactic Literature, and Mediæval Learning. But the highest accomplishment of the mediæval scientific mind is its theology (Chap. VIII); not only because theology is at the top of mediæval specu-